

...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 39.

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EDITORIAL NOTES.

THE Epistle to the Hebrews commends religious teachers "who have spoken unto you the word of God," and whose preaching is, "Jesus Christ the same yesterday, and to-day and forever." As it was in the days when that epistle was written, so it is now and always will be—the preaching of the gospel of Christ, which is the power of God unto salvation to everyone that believes, will be effective. He is, and always will be, the same—the Son of God who came from the Father with all divine power to make Him known, and the Son of Man, who came with all love for human beings and offered Himself for their acceptance as Saviour and Redeemer. There is no other way by which a human being, conscious of his own unworthiness, his sinfulness, can have access unto God but through Jesus Christ, and as He is the same "yesterday, to-day, and forever," so is God's Word that gives us the first conception of Jesus Christ. After we have believed in Him, we have the witness of the Spirit, by which we know that for Christ's sake we are accepted and made children of God. The Bible is necessary to faith in Christ and the integrity of the Word

of God should not be questioned by Christian teachers.

A few years ago the "higher critics" who sat in judgment on the Word of God seemed to have everything their own way in casting doubt on the fullness of the revelation made to man. That caused some confusion and distress in the minds of honest, simple believers, but that day has passed. The friends of the Word of God in its entirety—they should not be called defenders, for the Word of God needs no defense, it is an impregnable stronghold—have recently shown as much zeal as and more learning than those higher critics. As an illustration, Prof. Robert W. Rogers, D.D., or Drew Seminary, the sound and conservative Methodist institution, in Madison, N. J., in a recent article, declares that modern archeological research gives confirmation to the historical facts related by the prophet Isaiah. No part of the Bible has been assailed more vigorously than Isaiah. It has been stated that one person could not be the author of the book; that there were internal evidences that three persons had written it; and that names were mentioned that had no existence.

Archeology Confirms Isaiah.

Now, Rev. Dr. Rogers, referring to a certain Assyrian king named Sargon, mentioned by Isaiah, says:

"Nobody could find that name anywhere as the name of a king nor as the name of a man in the ancient history of Assyria. Archeological research has removed the difficulty by producing scores of descriptions concerning the same king Sargon, one of them alluding to that very campaign mentioned in the book of Isaiah. Modern archeological research has made it possible in some cases to reconstruct the whole prophetical background of some of the great prophet-preachers of the Old Testament. What an enigmatical book, for example, for many centuries has been the book of Nahum! But archeological discovery has reconstructed the background on which the lurid lights of this tragedy of Nahum falls."

The Bible has been subjected to the severest criticism, but it is believed and loved by more persons to-day than in any period of history. Christ was accused of all manner of evil designs by his contemporaries, and even His own people said he had a devil—"He came unto His own, but His own received Him not;" they cast him out and finally killed Him. But to-day He has more followers—not all as faithful as could be wished—and His name is more loved and honored than that of any being that ever lived.

Cardinal Gibbons Among Protestants.

While at Northfield, Mass., during the twenty-fifth anniversary of the exercises of the Mount Hermon School, a gentleman who is spending the summer at the Hotel Northfield told us that he had met Cardinal Gibbons at the Lake Mohonk Con-

ference in June, and that this dignitary of the Roman Church, dressed in his robes of cardinal red, even to his skull cap, was quite popular as he took part in the exercises and sauntered through the rooms. At this annual peace conference, convoked by the good Mr. Smiley, there are always some distinguished Catholics present as invited guests. It need scarcely be said that THE CONVERTED CATHOLIC is an advocate of peace, while maintaining sound Protestant principles. As Cardinal Gibbons enjoyed the society of many distinguished Protestants at this conference, we will not disturb his serenity by a letter this month. But we hope to have some interesting things to tell him in the future.

The Two Lamberts—Converted and Unconverted.

Replying to a correspondent in Portland, Ore., the Father Lambert who has been helping in the services in Masonic Temple this season is not the Father Lambert who wrote the articles against Ingersoll, the famous infidel. This latter Lambert has not yet come out of the Roman Catholic Church, and as he is now quite aged, there is not much chance of his making so important a change. The Rev. A. Lambert, who was converted at Christ's Mission twelve years ago, has done excellent work in Porto Rico as a Protestant Missionary, and as he is in the prime of life, he has in the ordinary course of time many years of usefulness before him. He is now spending his vacation, the first he has had in six years, in this city, and will return to his work for the conversion of the Spanish speaking Catholics in September.

The Nun of Kenmare.

A subscriber has called our attention to the following item in the *New York Times Review of Books*, June 30: "Kindly let me know where I can get a copy of the life of Mary Frances Clare, the escaped nun." The question is answered by the *Times'* editor as follows: "We find nothing of a life of an escaped nun; but the autobiography of Mary Cusack, the Nun of Kenmare, was in print in 1902. It is not in the current catalogue of Houghton, Mifflin & Co. So we suppose it is no longer in print."

That statement is correct only in part. Miss Cusack's autobiography is out of print, but some of her other books, such as "Life Inside the Church of Rome" and "What Rome Teaches," are still in print. The volumes of THE CONVERTED CATHOLIC for 1889 and 1890 contained much about the Nun of Kenmare. The distinguished lady, the most famous nun in the world, had been in correspondence with the Editor of this Magazine for several months before she left the convent and renounced the Roman Catholic faith. Her death, in England, June 5, 1899, was also noticed in this Magazine, and the falsehood of the Roman Catholic press which said that she had returned to the faith of Rome, was vigorously exposed. She died in the Protestant faith. She was not an "escaped nun" in the sense in which Edith O'Gorman's book explains the departure of the latter from the convent nearly forty years ago.

Give Them "The Converted Catholic."

One of our Vermont subscribers writes as follows, under date of July 5:

Dear Sir—I write your name with

increasing respect and thankfulness to God for the great and good work which He is enabling you to perform.

Please send me some copies of the Magazine containing the renunciation and denunciation of the Roman Catholic Church by the Caldwell sisters.

I have lent the Crowley book to one or two Catholic friends who became "hot" over it. They very plainly charged me with circulating indecent literature, and they called it "rotten." I wish I could find something to give them that would be acceptable and help them.

Yours truly, A. F. S.

Why not send them copies of THE CONVERTED CATHOLIC if you want them to learn what the Christian religion is, and how they have been deceived by the false teachings and superstitious practices of the Roman Catholic Church? Catholics will read this Magazine. Its very title attracts their curiosity; and once they begin to read it, they cannot lay it down. They may be annoyed and even angry at first, but they will continue to read it, and in the end many of them will be enlightened. It may be said of this Magazine in the hands of Catholics, like the lessons of the small boy who was learning his alphabet and was rather interested in the blocks that had been given to him for the purpose—"You leave 'em alone," advised his brother of eight; "if you once begin to read, you will never leave off."

An Ohio subscriber writes: "I read somewhere in your Magazine that Marie Corelli hit the Roman priesthood rather hard in one of her novels. Can you tell me if it was in the one bearing the title, 'Master Christian'? If so, what is the price and where is it published?" The price of "The Master Christian" is \$1.50. It can be sent from this office.

Christ's Mission Work.

WHEN the Mission building was sold in April, the chapel seats were presented to Rev. A. Lambert for the mission work in Porto Rico. In May an appreciative acknowledgment of the gift was received from the missionary superintendent, the Rev. D. Haywood; and the Porto Rican paper, *El Defensor Cristiano*, of June 15, 1906, the semi-monthly publication of the Methodist Episcopal Church in Porto Rico, contained the following item: "The church at Puerta de Tierra finds its new furniture decidedly comfortable, and there is enough also for our chapel in Santuroe. These opera chairs are given to the Mission by the Rev. James A. O'Connor, of New York, and Mr. James B. Gillia, President of the Board of Trustees of Christ's Mission in that city. This same Mission also gave us two years ago the beautiful rose window in the new church at Arecibo. Truly, we are greatly indebted to these good friends."

The rose window referred to bears the inscription in Spanish: "A gift from Christ's Mission for the conversion of Catholics, New York, 1904."

RESCUING PROTESTANTS FROM ROMANISM.

Last month was a busy time in the office work of Christ's Mission. Besides helping many Catholics to come into the knowledge of the truth, it is no small part of the work of the Mission and the Magazine to keep Protestants from being ensnared in the Roman net and to help those who have been entrapped to come back to Christ and the Bible.

A long letter was received last

month from a member of a family that has been distinguished in Protestant missionary work. Ten years ago the writer had become a Roman Catholic; now some copies of THE CONVERTED CATHOLIC have been the means of opening the eyes deluded by the sophistries of the Roman priests. This letter, which was dated June 5, is as follows:

Dear Sir—I am writing to you for information. I am a Roman Catholic, much against the wishes of my family. I became one ten years ago and was confirmed May 17, 1896. I was in deep trouble at the time and was persuaded in becoming a Romanist by some of that faith telling me what a comfort I would find in the prayers to the Virgin Mary and the saints, and what a friend I would find in the priest.

But I have been greatly disappointed. All the priests that I have come in contact with want money all the time for the Church, they say. I have had much experience with priests. One of them told me that he thought Luther was a regular old reprobate. I told him that I thought he was wrong in his estimate of Martin Luther.

Through the kindness of a friend I am now reading and enjoying your Magazine, THE CONVERTED CATHOLIC. If my father confessor knew this, I guess he would try and prevent me. Your Magazine has set me thinking seriously of going back to the faith of my fathers. Many members of my family had been foreign missionaries. I came near parting with the Roman Church more than once, when some of the Catholics would say that Protestants have no

real religion and that even my father, mother and other relatives could not be in Heaven, as they had all been Episcopalians.

On these occasions I would go to the priests but could not get direct answers from any of them. They were careful not to give me any offense in the confessional; no priest ever asked me any question that was not proper.

Altogether, I am sorely disappointed in the Roman Church, and I do not like to be deceived in a matter of so much importance as my religion. Your Magazine has greatly helped me. I have learned many things from it that I did not know before.

Sincerely yours,

Other letters from this correspondent followed the encouraging reply which was sent. In one the writer enclosed some clippings eulogizing the work of the priests in Washington, D. C., with this comment: "See how active the Roman Catholics are at our National Capital, and how lazy and indifferent the Protestants are. Why do Protestants sit still and let the Roman Catholic Church take their people from under their very eyes? Your Magazine has opened my eyes to many things that I had not known before. If I had the knowledge that I now possess after reading the Magazine, I would never have become a Romanist. My mind is almost made up to go back to the Church I left ten years ago. What would you advise me to do and how should I leave that Church?"

A reply to that communication brought a long letter in which were enclosed two rosaries which had been specially blessed, and a little book "Saint Anthony's Manual," which, on

page 38, contains the following prayer to the "Blessed Tongue of Saint Anthony:" "O, Blessed Tongue! that always blessed the Lord and made others bless and praise Him; it is now manifest what great merits Thou dost possess in the sight of God. Pray for us, Saint Anthony."

The writer has taken the definite step of notifying the priest of the church where membership was held, to take the name from the register, and adds: "I am now fully determined to join a Protestant Church. I felt as though I had wasted just so many years of my life. I am so thankful to you and that I have read your Magazine. I was unhappy and not at all satisfied with many things in the Roman Church, but I did not know how to act until I received light and comfort from your Magazine. I paid out money for prayers to the saints and all such stuff, thinking and hoping that I would be helped in that way. But I am now done with all such trumpery. Please send me your Magazine regularly, and also some back numbers and some bound volumes."

PRIESTS AT THE MISSION.

Two priests called at Christ's Mission last month, each bringing his testimonials as to his character and standing in the Roman Catholic Church. Both were counselled and helped materially. Two letters were received from Protestant ministers referring to the applications of priests to them for instructions and help in coming out of the Roman Catholic Church.

THE NEW CHRIST'S MISSION.

At this writing several eligible sites for the new Christ's Mission building are under consideration by the trus-

tees. It will take a little time to make a selection, for the future of the work of the Mission will largely depend on the location of the building. It has been practically decided not to go up-town. A central location that will be accessible to people in all parts of the city is most to be desired. Such a building might cost a little more money than a site in an out-of-the-way place, but in the end a central location will be more advantageous. People come to the Mission from all parts of Greater New York, and many visitors to the city, Protestants and Catholics, priests and parsons, find occasion to call for conference and information. Accessibility, therefore, should be one of the first considerations in choosing a site, and this will be kept in view in the search for a location this season.

Meantime the work of the Mission is conducted in the usual manner at the present temporary quarters, the house, No. 138 West Ninety-seventh street, having been rented for one year. The co-operation of all friends is earnestly solicited for the work of Christ's Mission.

THE NORTHFIELD SCHOOLS.

It made us young again to be present at the Twenty-fifth Anniversary exercises of Mount Hermon School, to which reference was made in the June number of *THE CONVERTED CATHOLIC*. We attended the first great conference for Bible study inaugurated by Dwight L. Moody at Northfield, Mass., in August, 1881, when the school at Mount Hermon was established. At that time there was only one building for the Seminary at Northfield, and there the conference of 1881, which lasted

through the month of August, was held. Though the attendance was small, not more than one hundred and fifty persons being present, the gathering was notable for the number of great religious teachers, pastors and evangelists that were present. Besides Mr. Moody himself, there were Drs. Andrew Bonar, of Scotland, A. J. Gordon, George F. Pentecost, L. W. Munhall, George C. Needham, and others. Of these masters in Israel only Drs. Pentecost and Munhall are still living, and both are as vigorous and zealous in opening the Word of God and lifting up Christ as the Saviour as they were then. Drs. Arthur T. Pierson and William J. Erdman and other great teachers came to the Northfield conference in later years; while Dr. G. Campbell Morgan, who is so greatly beloved in the present conferences, and who has maintained the high standard of sound teaching that characterized the early meetings, first visited Northfield in 1897. Henry M. Moore, a business man of Boston, who passed away a few months ago and who was the president of the board of trustees of Mount Hermon School at the time of his death, was also present at the conference of 1881. George Moody, Mr. Moody's eldest brother, also died recently. Mr. Moore was one of the most useful men that co-operated with Mr. Moody in establishing the schools and the conferences at Northfield.

No one attending the Northfield Conferences from the beginning of those unique assemblies, is more missed by the old friends than the sweet Gospel singer, Mr. Ira D. Sankey, whose enforced retirement, owing to an affection of the eyes, is a

great loss to all of us who admired and loved him for his charming personality and his helpfulness in the development of the Christian life.

The Northfield Seminary for girls was the outcome of the desire of Mr. Moody to help his neighbors, whose children in the primitive village of Northfield had no opportunity of a higher education. From the one house on the hillside, it has grown to a dozen fine buildings, set in a campus that presents a panorama of unexcelled beauty. The Mount Hermon School for boys, across the Connecticut river, four miles from Northfield, has as many buildings as the Seminary, with as beautiful a location. The number of pupils in both these schools now reaches one thousand every year.

The history of the establishment of Mount Hermon School is a striking instance of the power of prayer. At the conference of 1881, one evening as we met in prayer and testimony, someone said to Mr. Moody, who conducted all the exercises:

"Mr. Moody, you have a school for girls. Now why don't you have one for the boys?"

"Very well," said Mr. Moody; "let us pray for it." Several prayers were offered. At the hour of prayer the next morning, as Mr. Moody sat at the desk, before he gave out the hymn, holding a letter in his hand, he said: "Who offered prayer last night for a boys' school?" Someone replied, and Mr. Moody said: "That prayer has been answered, for I hold in my hand a check for \$25,000 to establish a boys' school." The donor was Mr. Hiram Camp, of New Haven, Conn., who, up to the time of his death some

years ago, regularly attended the conferences and maintained his interest in the schools.

The procession of hundreds of the alumni and students of Mount Hermon at the anniversary exercises was a spectacle never to be forgotten by those who witnessed it. Mr. Patrick Brady, one of the students at present in Mount Hermon from Christ's Mission, with the learned Italian priest, Dr. Hermet Cavarocchi, was an active participant in the celebration.

At the closing exercise, which was presided over by Dr. Henry F. Cutler, the able and accomplished President of the Mount Hermon School, Mr. William R. Moody announced that a large new building would be erected, a gift from the family of two graduates of the school from Keene, N. H. Under Mr. W. R. Moody's good management more money has been received for the support of the schools every year than his father could get. D. L. Moody was an evangelist of great power who could not waste time in begging money from wealthy Christians, to whom it ought to be a privilege to give heartily without solicitation to the cause of Christ.

J. A. O'C.

The Anthracite Mission.

All the friends of Christ's Mission and sympathizers with its work will rejoice to learn that the Editor of this Magazine received a letter from a business man residing at Hazleton, Pa., in which the writer said: "THE CONVERTED CATHOLIC is primarily responsible for the establishment of the Anthracite Mission among foreigners in the Central Pennsylvania conference, which is doing a good work." The letter also contained the names of sixteen workers connected with this excellent enterprise.

THE SURE WAY OF SALVATION.

BY REV. HENRY KENNING, NEW YORK.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."—Acts iv, 12.

THREE is only one Gospel for both Protestants and Catholics—there can be but one, and this verse states that fact; and in the Epistle to the Galatians Paul says that if any man preached to them any Gospel other than that which he had proclaimed, "let him be accursed." Salvation is in and through the name of Jesus Christ alone.

This verse cuts the knot of all religious "systems," as such, and our minds are focussed on one simple central fact—a Person, Jesus Christ. We see churches, creeds and systems fall aside before this text. I have never taken the trouble to antagonize Roman Catholics, but have sought, from the first day that I saw the light, to preach to them the Gospel of faith in the Son of God. It has only been when error has stood in my way that I have struck at it. We can only speak for things that we know, and it gives me great joy of soul not to preach creeds of theology, or to tear systems to pieces, but to proclaim to all a salvation of joy and of certainty here on earth, as well as affording a good hope for the world to come.

We who have this salvation can rejoice that when we set forth the errors of the Roman system, we do not take away any crutches from those who are trying to get to Heaven, but place their feet on the eternal Rock of God. When I look

back over fifteen years I can remember well how I felt when the beliefs of a lifetime began to totter—those things that I had taken in with my mother's milk; when I perceived the foundations moving under a religious structure that had been all I had for twenty years. The temptation came to me as I heard the truth of the real Gospel: "If the doctrines of my Church are wrong, what is right? If the teachings of the Church of my forefathers are false, where can I find the truth?" That is the danger point in the work of those who seek the enlightenment of Catholics. So let us be very careful here, and be careful to use a loving hand, inspired by a loving heart.

At the same time, let us not be afraid of showing up error, but hold up Jesus before our hearers as their personal Saviour, so that when their Church fails them, they may feel underneath them the everlasting arms of God. If the woman who led me into the light of God had not pointed me to Christ, I should have become an infidel. If she had offered me Protestantism or any other "ism" in exchange for Catholicism, I should have refused it. I did not want any creed or theology, but a person—a Saviour; and the more we can bring both Protestants and Catholics to see Him and to know Him, the better. I do not see much difference between an unsaved Protestant and an unsaved Catholic, except that perhaps the Protestant is under the greater condemnation because he

has the open Book, which, as a rule, the Catholic has not.

Rome tells the people that the Bible has many things hard to be understood—which is true. But it is equally true that it contains many things that are quite easy of comprehension by any mind. Soon after my conversion I met my confessor on the street, and he asked me why I had not brought my doubts to him; I surely, he said, did not suppose that a young man like myself could understand the Scripture as well as older men who had spent a lifetime in its study. I replied, "To be frank, I should have come to you if I had felt my need of doing so. But the passages that I read seemed so simple that no interpreter was needed. For example, 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should have everlasting life,' and 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' Indeed, it seems to me that the whole Gospel is wrapped up in the Saviour's invitation, 'Come!'"

In my last pastoral charge in Canada, I called upon an old Scotch farmer. He said to me, "I want to ask you what we ignorant farmers are to do. The Methodist minister comes here and talks about his church; then comes the Presbyterian dominie and talks about his; sometimes the Catholic priest comes along, and then you come from the church in the village. How are we to know which is right among you all?"

"I can tell you the infallible proof and test. In the tenth chap-

ter of John you will find Jesus talking about the fold, and He says, 'I am the Door, by Me if any man enter in, he shall find pasture.' Now any man who points to Jesus as the Door of the fold is right—any man who preaches Jesus as the only hope of humanity. But if any man comes along preaching up a church or an 'ism,' go slowly in accepting his teaching." Paul, a profound thinker, a learned scholar, and an accomplished theologian, declared that he was determined to know nothing among men but Christ and Him crucified.

Here we detect the weakness of some who seek to right wrong in the Roman Church. They seem to tear things to pieces without any mention of salvation in Christ; this is a fatal weakness.

There is a reason why there is salvation in none other name. Apart from Jesus all mankind are in the same condition before God—guilty and sinful. All are on the same plane, on the same level. If you read the first chapters of Romans, this fact is overwhelmingly proved; all men are condemned, every mouth is stopped before God. The Scriptures include all under sin, but God has provided salvation for all who are willing to accept it. But there is no hope for access to God except by His appointed way. Jesus said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." "There is one God and one Mediator between God and men, the man Christ Jesus." Here is where we begin to strike at error—when we meet a system that invents some other way of approaching

God—praying, fasting, masses and confession instead of Jesus Christ, and thus rob the people of their blood-bought right.

I remember my weekly confession. I was a sailor on a warship and could not go to confession every day. For hours I have walked the deck of the ship telling my rosary. My soul was crying out for God. I sought forgiveness through a priest; and I prayed earnestly to saints. But all my zeal and earnestness would never have saved my soul. Paul talks in the tenth chapter of the Epistle to the Romans about Jews who had a zeal for God, but being ignorant of God's righteousness they went about to establish one of their own—and in vain.

I can look back at certain "treats," when I have heard sermons that smote conviction to my soul. I believe if the priest had, on any of those occasions, pointed me to Him who came to save the lost, I should have been converted on the spot. But he never did. For me it was just a kind of circus-round of confession, communion, confession, communion. I never got any further. I confessed the same sins this week that I confessed last, all the time, and neither confession nor communion had any power to lift me above my sins or to save me from them. How different is salvation through Him who died to take the guilty sinner's place. What a pity it is that some parts of the service in the Roman Catholic Church are not said in English instead of Latin. Somebody might get saved then.

John the Baptist told his disciples to "Behold the Lamb of God,

who taketh away the sins of the world." His disciples believed his words enough to leave him and follow Jesus.

Under the Jewish dispensation there were continual sacrifices of a lamb for sin, but they only made atonement for it and could not take it away. But Jesus was the lamb who came to take away the sins of the world, and then no more sacrifice for sin was necessary. So we can boldly obtain through Him salvation from both the guilt and power of sin. If we confess to Him He is faithful and just, not only to forgive us our sins, but to cleanse us from all unrighteousness.

My chief quarrel with the Roman Catholic system is that it presents a travesty of the Saviour. To me it seems like blasphemy to tell people that their sins have made them unfit to come to Him, when the truth is that He died for sinners, and their sinfulness can be effectually set aside by the exercise of His power and love. He said that the whole did not need a physician, and that He came not to call the righteous, but the sinners—those who needed help and healing—were the people for whom He lived and died. This is not the teaching of Rome—nor of a great many Protestants, either, for that matter—but it is the doctrine of the Book.

Salvation has not only been provided by God for all men alike, but on the same terms for all—it is a gift; and here again comes a fundamental difference from Roman doctrine. The believing soul that turns to Jesus receives salvation here and now. Rome puts salvation away

off some time in the future; you do your best now to earn it, and then, after an indefinite period in purgatory, you may land in Heaven. Not so the Bible. You can be saved from the guilt and power of sin now. Christ can and will come and dwell in your heart, giving you the grace to live for Him now, to do the right every day now, and enjoy an eternal reward by-and-by. He that believeth in the Son hath life; and I think the definition given by a child of the meaning of the word "h-a-t-h" was very good—"got it." Rome does not know this blessed truth—and there are many Protestants also who are equally ignorant of it, but it is true, nevertheless. We have the assurance of salvation in our hearts—something that we can carry with us. It is absolutely certain that God gives us eternal life in His Son. He that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abideth on him.

But that seems too easy. It is an old Roman objection. It is an easy matter for one to put out his hand and receive an offered gift. But that gift cost God all He had to buy it. It cost the Saviour the last drop of His life-blood to purchase it. It was not cheap to God nor easy for His Son to accomplish, but God offers this gift to everyone.

Some of us have heard His voice, and have obeyed His call, because He invited us; He was true to His promise, and did not cast us out.

But "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

The Bound Volumes.

THE CONVERTED CATHOLIC, published by Rev. James A. O'Connor, 142 West Twenty-first Street, New York, bound volume of 1905 (Volume xxii.) Price \$1.25.

The important events in the history of the Roman Catholic Church that took place last year are clearly set forth in the bound volume of THE CONVERTED CATHOLIC for 1905 (Volume xxii), together with much information from expert writers as to the far-reaching consequences of these occurrences. The abandonment of the Roman Church by tens of thousands of people in Austria (the "Los von Rom" movement), the passage of the Associations Bill and the bill for the separation of Church and State in France, renewed manifestations of hostility to the Vatican in other Catholic countries, have been accompanied by strenuous efforts on the part of the hierarchy to obtain religious and political power in Protestant lands, especially the United States and Great Britain.

The conversion of many Roman Catholic priests and people, and the declaration of emancipation "from the yoke of Rome," by the Marquise des Monstiers and the Baroness von Zedtwitz (the Caldwell sisters who established the Catholic University at Washington), are among the items of religious interest that are found in this volume. Rev. James A. O'Connor, the editor and publisher, was a Roman Catholic priest for several years, and the volume of THE CONVERTED CATHOLIC for 1905 contains a summary of his work in New York as an evangelical minister, and the addresses of prominent ministers on the occasion of his twenty-fifth anniversary.

Jesuitical Duplicity Exposed.

The *Chicago Northwestern Christian Advocate* is publishing the Autobiography of the late Bishop Merrill of the Methodist Episcopal Church, who was a pastor in Cincinnati and Covington during the Civil War. The instalments of the Autobiography are more and more interesting every week.

In the issue of the *Advocate* for June 27, Dr. Merrill relates his experiences in the hospitals at Covington, where all the Protestant pastors co-operated in the charitable Christian work of ministering to the wounded soldiers. He says:

"There was no rivalry between us, but cordial co-operation. We often met a Roman Catholic priest of the city in the hospitals. I watched him closely and learned his methods. He looked for non-Catholics, introduced himself as a Christian minister, and urged those who would listen to him to be baptized. He set before them the duty of being baptized as the first and all-important obligation. Then he dwelt upon the power of the Church and the efficiency of the Sacraments. He did not insist upon submission to Christ and trust in Him alone, but on the power of the Church. We did not object to him nor his course while visiting his own people. But we found that in some instances he had represented himself as a minister, not hinting his priestly office, and had baptized some who had not the remotest idea that he was a Roman Catholic, and were greatly annoyed when they found it out. The Presbyterian brother and myself thought we were serving the Lord in exposing him, and in taking the oversight of those who had been

deceived by him. In one or two instances he came into the rooms where we were conversing with the sick, and, without being invited, crowded to the bedside and introduced the subject of baptism while we were directing the mind of the patient to the Redeemer Himself as the all-sufficient Saviour. I felt it my duty in two or three instances to intrude myself between him and the sick man and obstruct the way, keeping him back, while my associate, Dr. Warrell, the Presbyterian pastor, did the talking. It was a singular situation—unseemly in some aspects, yet justifiable when all the facts were known. We knew that those we were visiting did not wish his services, as they were not Catholics, and we knew, further, that he did not minister to them the genuine gospel that saves and saves to the uttermost."

While rebuking and exposing the priest, who may have thought he was doing Christian work by insisting on the necessity of baptism as essential to salvation, we hope Dr. Merrill preached the Gospel to him and told him that according to the Word and promise of God there is forgiveness of sin and full salvation through faith in the blood of Christ, without sacraments or ceremonies. He who believes in Christ with mind and heart and soul, and serves and follows Him, purifying the heart by faith, is saved. The Catholic people do not know this. It is good missionary work to enlighten them on this subject, as good as any missionary work for the Japanese, Chinese or other pagans, many of whom are as enlightened in the things of this world as the people in Christian lands.

TRANSUBSTANTIATION—CARDINAL GIBBONS' BLUNDER.

BY REV. JOSEPH SANDERSON, D.D., LL.D., NEW YORK.

THE writer is no controversialist. Indeed, controversy is distasteful to him, and he is never on the outlook for the weak points in the argument of anyone who may hold opinions differing from his own. But an article in the *Tribune Magazine* of April 15, by Cardinal Gibbons on "The Resurrection of Jesus Christ," was handed to him by a friend who asked him to read it, which the writer did with much interest. He then pointed out the following paragraph to his friend, as thoroughly destructive of the tenet of Transubstantiation held by Cardinal Gibbons, as one of the dogmas of the Roman Church.

The paragraph referred to in Cardinal Gibbons' article is the following:

"Now, was the resurrection of Jesus Christ of such a nature that they (the disciples) could have been deceived concerning it? It is possible that a single man might be betrayed by an illusion; but who will believe that so many, and in the same manner could have been beguiled by such an illusion, and that among so many there should not be one with clearer sight or better judgment to detect the mistake and correct the others? Who will believe such a miracle?

"It is possible that any one of the senses might have been led into error; and let us suppose, even, that they believed they saw what in fact did not exist. Will any one assert that the Apostles, one and all, heard and touched and felt what did not exist? In that case, farewell to all physical certainty, which must rest

upon the testimony of the senses combined. The principles thus far enunciated, no one, I think, will impugn."

Cardinal Gibbons might well think so, but he himself impugns the very principles he has thus enunciated, in holding as part of his creed the tenet of Transubstantiation which does impugn the testimony of the senses combined. In that case, therefore, as he himself asserts, farewell to all physical certainty.

That there may be no misunderstanding, the *ipsissima verba* of the Council of Trent defining the Holy Sacrament of the Eucharist, are the following:

"Canon I. If any one shall deny that in the Sacrament of the most Holy Eucharist, there is contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, but he is only in it in sign or figure, or power, let him be accursed.

"Canon II. If any shall say that in the Holy Sacrament of the Eucharist there remains the substance of bread and wine together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood, while only the appearance of the bread and wine remains, which conversion the Catholic Church most aptly calls Transubstantiation, let him be accursed.

"Canon VI. If any one shall say that in the Holy Sacrament of the Eucharist, Christ the only begotten

Son of God is not to be adored and that outwardly with the worship of *Latria*, and therefore that He ought neither to be venerated by any special festive celebration, nor carried solemnly about in procession, according to the universal and laudable rite and custom of the Church, or that He ought not publicly to be exhibited to the people that He may be worshipped, and that the worshippers of Him are idolaters, let him be accursed.

"Canon VIII. If any one shall say that Christ as exhibited in the Eucharist is only spiritually eaten, but also sacramentally and really, let him be accursed."

Besides these authentic and defining documents from the Council of Trent, an extract from the creed of Pope Pius IV, may also be added as explanatory of the belief of Cardinal Gibbons. The extract is this, "And that in the most holy Sacrifice of the Eucharist, there is truly, really and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and there is made a conversion of the whole substance of the bread into the body and of the whole substance of the wine into the blood, which the Catholic Church calls Transubstantiation."

We have thus given in full these binding and defining documents explanatory of Cardinal Gibbons's tenet of Transubstantiation, that we may do him no injustice in our remarks thereon.

Cardinal Gibbons must know that Transubstantiation is contrary to the combined testimony of the bodily senses, the senses of sight, touch, smell and taste. The sense of hearing does not in this case come into play as

there is no sound emitted from the wafer in its simple state when placed upon the altar, nor in its condition after the priest has pronounced the words of transubstantiation. In its condition either before or after the priest has uttered the word *Hoc est enim corpus meum*, there is an unanswerable objection to the tenet of transubstantiation, according to the test laid down in the Cardinal's argument.

This fact is playfully but painfully illustrated in the remarks said to have been made by the celebrated Duke of Buckingham when sickness overtook that profligate, and confined him to his couch. A priest called upon him, and having yielded to his entreaties, the duke consented to have the priest act as his confessor, who proceeded to address the witty, intelligent but profligate nobleman on the subject of repentance, death and the sacraments. The duke, however, disregarded in the most studied manner all that his confessor urged, affecting at the same time a mental wandering or imbecility. And reaching for a cork, he held it in his hand, spoke of it as his favorite horse, petted its sides and stroked its mane, till the confessor, pitying the state of his mind, spoke to him of his wandering mental condition, assuring him that it was not his horse, but a cork which he held in his hand. The duke, however, insisted that the cork was indeed his horse and begged him to observe its noble neck, its beautiful head, its flowing mane, its finely formed limbs and its splendid action. The confessor still persevered, and argued with him that if he would only look at it, he might see it was not like a horse but only a cork; that if

he would only feel it he might perceive it was not a horse but only a cork—that if he would smell it he might smell that it was not a horse but only a cork—that if he would taste it he might at once perceive it did not taste like a horse, but only a cork.

The Duke seemed impressed with this process of argument and gave way, confessing he might have been deceived by some one who had told him it was his horse, and without due consideration he must have hastily believed him. He was now convinced it was only a cork. The confessor was greatly pleased with his success in convincing his noble friend of his error, and continuing his religious exhortations, proposed administering to him the Holy Sacrament, to which the Duke at once assented. Everything for the administration of the sacred rite was soon arranged, and the confessor gave him the wafer—the consecrated host. The Duke asked him what it was. The confessor answered it was the Lord Jesus Christ—it was the body of God. "This," exclaimed the Duke in affected astonishment, "this, Jesus Christ—this the body of God! It is only a little wafer of flour and water!" The confessor was shocked, and assured the Duke that it was the body and blood of the Lord. The Duke not being convinced, proceeded to argue with the confessor that he must be under some hallucination, for if he would look at this small piece of matter he might see that it was not like Jesus Christ, but only a wafer—that if he would feel it he might perceive by the touch that it was not like Jesus Christ but only a wafer—that if he would taste it he

would perceive that it was not like Jesus Christ but only a little wafer—that if he would smell it he would at once find that it was not like Jesus Christ, but was only a little piece of flour and water. And finally the Duke assured the confessor that a man must be doubtless out of his senses who believed a thing so contrary to his senses; or, to quote the words of Cardinal Gibbons, "Will any one assert that the Apostles, one and all, heard and touched and felt what did not exist? In that case, farewell to all physical certainty, which must rest upon the testimony of the senses combined."

It is therefore no wonder that it is recorded that the confessor of the Duke of Buckingham withdrew in despair from his interview with him.

It may be granted that some one of the senses may be mistaken under particular circumstances, but when the other senses are brought to assist it they cannot be mistaken. An object may be at so great a distance that sight may be in error, but when the object is brought so near that the other senses can examine, the error is immediately corrected. An apple may be at so great a distance that sight cannot determine whether it is an apple or an orange, but when it is brought so that the eye can clearly see it and see it is an apple or an orange, and it can be felt and smelled and tasted, and each sense decides that it is either an apple or an orange, then we have the strongest evidence that can be submitted to the human mind.

So, in like manner, when the consecrated wafer of the Roman Church is before us and we look at it and see that it is not like Jesus Christ, and

we handle it and feel that it does not feel like Jesus Christ, and we taste it and find that it does not taste like Jesus Christ, and we smell it and find it does not smell like Jesus Christ, thus tested by our four senses and it is still the same thing—a wafer, we feel that we have the strongest evidence that God can give or man receive that there is no truth in Transubstantiation, for the wafer is the same as before the priest pronounced regarding it, "*Hoc est enim corpus meum.*"

It must be remembered that our Lord appeals to the bodily senses as the last and most decisive court of appeal upon the greatest of all truths—His own identity after His resurrection—the subject in discussing of which Cardinal Gibbons makes his undesigned argument against Transubstantiation.

After His resurrection, Jesus appeared to His disciples and said unto them, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have." And when He had thus spoken He showed them His hands and His feet. Here is the Saviour's direct appeal to the senses of seeing and feeling in the disciples. And when Thomas would not believe the accounts he heard of the resurrection of Jesus, Jesus came and said unto Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless but believing." Here is the direct appeal of the Saviour to the bodily senses, as if they were the most certain evidence of the truth, for the evidence is ex-

pressly stated in the opening words of the Acts of the Apostles to be *infallible*.

The words are these, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day that He was taken up, after that He, through the Holy Ghost, had given commandment unto the Apostles whom He had chosen; to whom also he showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God." The infallible proof of His resurrection was the fact that the sense of hearing and the sense of seeing which the disciples enjoyed, and which examined His risen body, attested His resurrection. It is a remarkable fact that this is the only place in the Bible in which *infallibility* is mentioned, and it is there applied to the evidence of the bodily senses; so that we have the infallible evidence of our senses against the dogma of Transubstantiation. Thus the tables are turned on Cardinal Gibbons, and it cannot be pleasant for so prominent a defender of Rome to be caught napping.

The Bound Volumes.

Only a limited number of copies of THE CONVERTED CATHOLIC for 1905 (Volume XXII) have been bound in cloth, and the friends who desire to have it in the library should order it in good time. The price is \$1.25. Requests for copies of the bound volumes have come from many public libraries, and missing numbers of single copies to complete volumes have been applied for by librarians who have the volumes bound in their institutions. The Magazine is becoming more valuable and more useful every year.

THE EVOLUTION OF INDULGENCES.

THE following facts connected with the history of the Roman Catholic system of indulgences are taken from an address given at Christ's Mission by the Rev. Joseph Giardina:

POPE BONIFACE'S GREAT PLAN.

Boniface VIII (1294) sought to raise the Church to the position and influence it occupied under Innocent III. He adopted Hildebrand's ideals, and endeavored to enforce his authority over princes, but with indifferent success. By that time the Christian religion had been sufficiently perverted, but a new era began, which led straight to the Reformation. Boniface VIII was the originator of the idea of jubilees. In order to celebrate the close of the thirteenth century fittingly at Rome, he proclaimed the year 1300 a jubilee, and promised absolution from all their sins to all who should in penitence visit the churches of the apostles. This brought a concourse of 200,000 people into Rome, and proved a large source of revenue to the holy see. The example of Boniface was therefore followed by his successors in after years. The influence of the system strengthened the popular belief in the efficacy of penance, and set forth more clearly the Church's doctrine of indulgences.

The doctrine of indulgences had matured during the previous age. The principle underlying it is that we have to pay a temporal penalty for every sin we have committed, even if confessed, because priestly absolution frees from eternal damnation, and changes it into a temporal punishment, which must be satisfied either in this life or in purgatory hereafter.

Indulgences release from that punishment; the Church grants indulgences on condition of the performance of a work involving humiliation and suffering, or any good work, and this can be transmuted into the payment of a sum of money into the Church's treasury. At first indulgences were granted in remission of only part of the penalty due to our sins; afterwards they were issued also as plenary remission for the whole of the penalty; and, finally, it became the custom to give them in anticipation—that is, before the sin is committed, and the penalty deserved.

To enforce its discipline, the Church devised the barbarous institution called the Inquisition, which also was asserted to be of divine institution, because its purpose was to enforce obedience to the powers accorded by God to His Church. The Dominicans took charge of the work of hunting out heretics and bringing them to trial as early as the year 1235. Its organization was brought to the highest perfection under Torquemada (1483), affording to the world the worst possible examples of inhumanity and unspeakable cruelty.

But while the Roman hierarchy tightened its grasp on the Church, and the papacy set its face like flint against reform, the people were getting more and more unwilling to longer endure such conditions; the spirit of rebellion against corruption found vent in the preaching here and there of a few men of spirit and talent, as the Englishman, John Wyclif (died 1384); the Bohemian, John Huss (1415), and the Italian, Jerome Sa-

vonarola (d. 1498), who, like the prophets of the old dispensation, rose above the fear of man and denounced evil in high places. And their voices, though apparently for the time overwhelmed and suffocated, were full of the truth and power of God, and they were loud enough to be heard from end to end of the whole world, and many in the world could and did recognize them as the voice of God, calling them and saying: "Lift up your heads, for your redemption draweth nigh."



The infamous traffic in indulgences by Tetzel led to the nailing of the 95 Theses by Luther on the door of the Castle Church in Wittenberg. Then truly the Reformation commenced.

At that time Pope Leo X, in his zeal to adorn Rome with fine art, had undertaken the completion of the Church of St. Peter. The building of this magnificent structure had been begun by Julius II in 1506, but its erection was interrupted and threatened with failure on account of lack of funds. Leo X therefore decided on a mode of raising money previously adopted by other Popes under similar circumstances—the granting of indulgences to those who were willing to pay a certain amount of money. Germany then seemed to offer a specially inviting market for that sale. The Pope divided Germany into three districts, and committed one of them to the care of Albrecht, Archbishop of Mainz and Magdeburg. The archbishop was to receive for his services in aiding the sale half of the net proceeds for himself. Under the provisions of the scheme, John Tetzel, a Dominican monk, who had

gained some skill in the traffic of indulgences, and was moreover a persuasive, popular speaker, appeared on the borders of Saxony and began to push business with great vigor. But he met with unexpected opposition from Luther; the openly commercial way in which the traffic was carried on by Tetzel awakened his dormant spirit and led him to a distinct act, calling attention to his opposition to it and the grounds of such antagonism. He nailed on the gate of the Castle Church at Wittenberg ninety-five theses or propositions, in which he denounced the papal doctrine and proclaimed the teaching of the Bible on the subject of forgiveness of sin. He invited anyone who wished to controvert these theses to a public disputation on a stated occasion, but no one took up the challenge. But the fame of these theses went abroad; that was the little spark which started a great fire, the light of which illuminates the whole round earth today.

In 1520 Luther was excommunicated, and then he, seeing the ground well prepared, assumed the task of preparing the laity for the rupture with Rome. Certain nations were just waiting for some such impulse, Germany, Denmark, Iceland and Norway; then France under Henry II, and then the people of England (though Henry VIII wrote a book against Luther), and many other lands, greeted the reformer as their Moses, rejoicing in and accepting the good news, the truth that came from God, the truth that made them free. Yes, the truth was made known unto the world, and the nations had at last the power to come out of tyranny and darkness into liberty and light. They had that desire long before, but they could not free themselves because the light was wanting. They hated confession, but they were kept in the belief that confession was instituted by God.

THE ROMAN CHURCH CANNOT BE REFORMED.

REV. J. R. SLATTERY'S DECLARATION.

In the articles which we have published in previous volumes of THE CONVERTED CATHOLIC, written by Miss M. T. Elder, of New Orleans, niece of the late Archbishop Elder, of Cincinnati, and a loyal Roman Catholic, setting forth the facts regarding the "Twenty Millions Lost" to the Roman Catholic Church in the United States during the last century, reference was made several times to the Rev. J. R. Slattery, of St. Joseph's Roman Catholic Seminary, Baltimore, an institution for the education of negroes for the priesthood. Father Slattery, in several articles, which we also published, corroborated Miss Elder's statements that twenty millions had been lost to the Roman Catholic Church in this country. Like Miss Elder he was severely criticised for his truthful statements and his severe arraignment of the shortcomings of the Roman Church in this country. He did not yield to the clamor raised against him, though he found his work for the colored people greatly hampered.

For several years Father Slattery has been silent. It was supposed that he was still at the head of the negro seminary in Baltimore, but an article from his pen that appeared in the New York *Independent*, in May, indicated that he had withdrawn from the rectorship of the seminary and was somewhat of a free lance in the Roman Catholic Church. He wrote from Paris, where he was studying the workings of the law for the separation of Church and State and the attitude of the Pope and the French bishops toward the French Government.

While his article in the *Independent* was not hostile to the Roman authorities it was mildly critical and suggestive of a wider breach between the Church and the Government in France. Father Slattery has been one of the best priests in the Roman Catholic Church, an independent thinker and an upright man. It was to be expected, therefore, that he could not suppress the thoughts that burned within him regarding the mistakes and even the crimes of the Church authorities both in Europe and in this country. Men of less force of character have been able to do this, but their manhood has suffered. Father Slattery has now declared himself more emphatically than in any of his previous statements. Writing from Paris, France, April 14, 1906, to the Rev. Jeremiah J. Crowley, author of the famous book, "The Parochial School, a Curse to the Church, a Menace to the Nation," Mr. Slattery says:

As to your aim—viz., to reform the Church from within—I agree with Baroness von Zedtwitz that it is out of all question. The system, root and branch, is built upon the very things you complain of—v. g., in your letter to Pius X you write that no regard was given to the charges against Muldoon. Not only is that true, but really good men, like Gibbons and Magnien, worked for Muldoon's mitre. Furthermore, his name was on the list, as a nominee to the Archdiocese of Chicago. All this, too, after the charges were made. If you turn to the pages of Church history, you will find the same story *ad nauseam*. There is no hope of reforming the Catholic Church. *Propria mole cadet*—"It will fall by its own weight."

Of course, for men of Irish blood like ourselves, the crushing weight of Catholicism is appalling. Little do our race know that the early Irish missionaries were nearly all Arian and that Ireland only became Roman in the eighth or ninth century. After the Irish defeated the Danes at Clontarf to the greater peace of the British Isles, and at a moment when England and Ireland were at peace, Pope Adrian IV—the one English Pope—sold Ireland to England for the “Peter’s Pence” from the Irish households. War and ruin followed, and we Irish are to-day a stunted race because of it. At the door of the Catholic Church may be laid the death of the Irish language and the decay of the race. It is too long a subject to take up in a letter. But it is one which deserves the study of every man of Irish blood.

Muldoon and the long list of clerical offenders, whom you name in your book, give Rome no worry. Had the charges against Muldoon been that he had spoken against the Temporal Power of the Pope or had laughed at the Jesuits for carrying on colleges as a means to break in their scholastics and for using in them text-books written by professors of universities which they decry as godless, Muldoon would never have worn the mitre. To illustrate this:

Just now in France, a number of books have appeared on the La Rochelle case. Some years ago, a priest of that diocese upon his death bed provided through the hands of a confidential friend—a canon of the diocese—for the creation of a prebendary. The duties are daily attendance at Mass and Vespers—quite a sinecure. This official was duly installed. All went well till Le Camus became bishop. Soon, it was learned, foundation and income were all gone. The simple canon, like my friend Crowley, appealed to Rome, which decided in favor of the bishop, as in Muldoon’s case. Thereupon the case was brought into the Civil Court of La Rochelle, the Episcopal city. It mulcted prompt-

ly the bishop to the tune of 40,000 francs (\$8,000.00). Was Bishop La Camus suspended or sent on retreat? Did Rome reverse its sentence? Not at all. Since his sentence, this bishop has received two flattering letters from Pius X, praising not, indeed, his embezzlement, but his orthodox exegesis. He is the author of a life of Christ; was one of the first in the field against Loisy’s “Gospel and Church;” visits Rome many times yearly. We need never be surprised to see him Archbishop and even Cardinal.

I may here also add the history of the Nunciature in Paris. About the time the good priest died in La Rochelle diocese, one of the old French nobility also died and in his will left to the Pope his property on Place de la Concorde, Paris, for a home for the Nuncio to France. The old Royalist was scarcely cold in his tomb, when the family sued to have the will set aside and engaged Waldeck-Rousseau as counsel. The plea was that an old law of France, still on the statutes, forbids the Pope to be an heir within the country. Leo XIII made a defense and was worsted. To-day that property is the home of the Automobile Club of France. Now this family are Royalists and Ultramontanes of the straightest sect, yet they used a Gallican law to beat the Pope, who, in his turn, in another and subsequent lawsuit, employed their counsel—Waldeck-Rousseau. Who is he? He was the Prime Minister, who, in co-operation with Combes, started in to drive out the religious orders from France’s colleges and schools. Such is what you are up against.

I inclose you a check to help on the crusade, fruitless though it be as far as clerical reform goes, but fruitful, let us hope in opening the eyes of the Irish at home and abroad, to what Rome and things Roman mean.

Very sincerely,

J. R. SLATTERY.

P. S.—Make what use you please of this letter.

J. R. S.

EUROPEAN NOTES.

BY THE EDITOR.

VI.

"I Will Not Go To Rome."

THESE memorable words, when uttered by the Rev. Edward McGlynn, D.D., the most popular Roman Catholic priest in New York City, nineteen years ago, thrilled the American people. He was threatened with excommunication by Archbishop Corrigan if he did not go to Rome to apologize to the authorities of the Roman Catholic Church at headquarters for the position he had taken in asserting his right as an American citizen to express his sentiments on political and economic subjects. He had espoused the cause of the people, as he understood it, and had advocated political independence for the Roman Catholic voters of New York City, who had been hitherto bound hand and foot to the corrupt political organization, Tammany Hall, that had overwhelmed the native American citizens who desired a clean, economical and effective municipal government.

Most of Dr. McGlynn's political and economic ideas were Utopian, but no one questioned his integrity and high ideals in his purpose to help the common people and deliver them from the political slavery to which they had been subjected by the alliance of the Roman Catholic Church with Tammany Hall and the base politicians. Excommunication from the Roman Catholic Church followed the declaration of Dr. McGlynn that he would not go to Rome. He had no quarrel with the doctrines of the Roman Catholic Church, and, as he said, had no cause to plead at Rome. But he thought that as an American citi-

zen he had a right to express his views on all questions outside of the domain of religion. By the act of excommunication he quickly learned that he had no such right. The Roman Catholic may think as he pleases on many subjects, but he cannot give expression to his views otherwise than according to the mind of Rome. The Roman Catholic Church dictates to all men what they shall say on all public questions. Disobedience to its commands means practically excommunication.

For seven years Dr. McGlynn was outside the Roman Catholic Church. He did good service to the cause of liberty and independence by his public addresses during this period, and tens of thousands of Catholics felt the thrill of his inspiring words and hoped for a larger measure of freedom than had been vouchsafed them by their Roman masters. But McGlynn, though he "protested" vigorously against various abuses in the Roman Catholic Church, ridiculing many of its doctrines, did not become a Protestant Christian. He could neither administer nor receive the Sacraments of Rome which are supposed to insure salvation to the people. But he said his heart was right with God, and he believed the Heavenly Father would receive him into the eternal home without the Roman sacraments,

The Henry George party in politics, whose cause he had espoused, was defeated in the municipal elections, and McGlynn's popularity began to wane. Then he listened to the solicitations of the authorities at Rome and, as he said, without yielding any of his principles in politics and economics, he finally went to Rome. He remained in that city only one week, during

which he had an interview with Pope Leo XIII. He said he did not kiss his toe nor even his hand; but he entered into an agreement to keep silence regarding the doctrines and practices of the Church. After his return he was sent to a small church in Newburgh, N. Y., where in January, 1900, he died of a broken heart. During his brief sickness he gave evidence of a saving faith in Jesus Christ, his last words being: "Lord Jesus, have mercy on me." If McGlynn had not gone to Rome, his name would have been written large in American history.

During my visit to Europe in the summer of 1905, the main object of which was to study the workings of the law for the separation of Church and State in France, after freely inquiring into that subject, many friends urged me to extent my visit to Rome. I went to Germany, and with reverent tread traversed the scenes made memorable by Martin Luther. At Worms I fancied I beheld the same houses that Luther looked upon as he walked the streets of that town, and when warned not to attend the Diet convoked there for his trial for heresy, said: "I will enter Worms even if there should be as many devils there as there are tiles on the roofs." It was at the Diet of Worms that, placing his hand on the Bible, Luther said: "Here I stand; I can do no otherwise. God help me. Amen." I passed one of the most delightful weeks of my life at beautiful Lake Como, and from Milan I passed through Turin to attend the Waldensian Synod at Torre Pellice, where I delivered an address to the assembled delegates, a body of Christian ministers, elders and church

members, equal in dignity, character and holy enthusiasm to any I had ever been privileged to meet. I had prepared and written out my ten minutes' address as carefully and zealously as I could. The moderator of the assembly, the Rev. Dr. Pons, whom I had met in New York twenty years before, had kindly offered me the privilege of being the first speaker among the foreign delegates. But at my request the place of honor was given to the Rev. Dr. James Orr, the eminent Scotch professor and Biblical scholar. During Dr. Orr's address, which was in English and read from manuscript in a learned way, Dr. Pons came to me and said:

"I have just learned that you speak French. Will you not please address us in that language?"

I was surprised and a little frightened as I replied: "Oh, Dr. Pons, it is forty-two years since I was at school in France, and how can you expect me to make an address in that language after all these years?"

"Oh, please, do," said he, "address us in French; we will understand you very well. Only a few of us, the ministers, can understand English. The laity will be charmed to hear you in the French language."

"That is all very well," I replied; "I guess I can begin my address all right; but how it is going to come out, I am sure I don't know."

"It will come out all right," said the good man with a genial smile. "We know your heart is with us, and the dear Lord will give you the fitting words to say."

"I have my address written out here in English," and I showed him the manuscript.

"Translate it as you go along,"

said he, as he glanced at the paper; "I can see it will be an excellent address."

During this colloquy, Dr. Orr was reading his address, and one of the ministers stood by his side interpreting it in French, sentence by sentence. As might be expected from such a learned man, the address was illuminating and inspiring to all who understood English. But it could be perceived that much of its beauty and force was lost on those who did not understand English, though the interpreter was a master of both languages.

My address to the Synod in the French tongue was well received, if I might judge by the frequent applause. But I would not vouch for its grammatical accuracy.

From Torre Pellice I returned to Turin and Milan, and after a few days' visit to Venice, where I had the good fortune to meet Mr. F. Hopkinson Smith, the American author and artist, whom I encountered while he was painting in the plaza of the Ducal palace, I returned to Milan and from there proceeded to Genoa. I expected to meet the Rev. Dr. Alexander Robertson in Venice, but he was not in that city at the time of my visit.

We reached Genoa on Saturday, and next morning attended the service in the Scotch Presbyterian Church, where the pastor, the Rev. Dr. Miller, preached an excellent sermon. I had taken very few letters of introduction to Europe; but wherever I went good Protestant Christians seemed to know something of the work in which I have been engaged for so many years in New York. Dr. Miller was most gracious

in his reception and proffer of services to show us the beauties of the majestic city of Genoa. He has been for thirty-seven years the pastor of the Presbyterian Church in that city, and besides has been superintendent and director of the splendid Seaman's Home for English speaking sailors. Indeed, he is the founder of that Bethel, which under his wise guidance and consecrated zeal has grown to large proportions.

He made me preach to a large congregation of sailors in their commodious chapel on Sunday evening. I told Dr. Miller that many years ago I had heard of him and his good work by reading in the *New York Observer* of the visit of the late Rev. Dr. S. I. Prime (Irenaeus) to Genoa. From personal observation I could appropriate the eulogy of Dr. Miller and his work by Dr. Prime, even to the charm of this learned Scotch minister's personality. He is truly a learned man in many subjects—a theologian and zealous Christian worker, a mineralogist, a zoologist, a geologist, with the taste and skill of a true artist.

His scientific attainments are apparent in the splendid private collection which he has arranged in his residence adjoining the Scotch church in a most artistic manner. Every American visitor to Genoa should call to see Dr. Miller and his wonderful little museum. His work among the sailors is most beneficial, and the co-operation in his work by the American Seaman's Friend Society is not the least useful and beneficent of the many activities of that great Christian institution, whose president is the Rev. Dr. Charles A. Stoddard, the successor of Dr. Prime as editor of the *New York Observer*,

and like "Irenaeus," the wise and witty contributor to that paper of the "Augustus" letters, under the present management of the Rev. Dr. John Bancroft Devins.

Like other friends, Dr. Miller urged me to go to Rome, and we went to the steamship company to procure tickets for Naples. I did not wish to go to Rome, though Bishop William Burt had informed me at Zurich that the Methodist brethren had prepared a fine reception for me in the "Eternal City." Still we were anxious to see Naples and Mt. Vesuvius and to sail along the Mediterranean Sea and view the scenes made memorable by the Apostle Paul. But while the journey to Naples could be made pleasantly in the great steamers that come from America and call at Genoa, they did not return to the latter city on the way to America. Thus if I did go to Rome, it would be difficult to get back to Genoa by steamer, and we could not leave Naples by railroad except by way of Rome. This obstacle I considered providential. Notwithstanding the kindness of Protestant friends who would receive me at Rome, I knew my visit would be misinterpreted by the Jesuitical party, as had been the case in the visits of other men like me who had renounced the priesthood and had turned the batteries of Evangelicalism against the Papal stronghold. Under these circumstances my visit to Rome through mere curiosity and for sightseeing purposes only, would have placed me on the defensive; and so I did not go to Rome. Instead, I went to Geneva, the scene of Calvin's labors and the stronghold of Protestantism.

On my return home our New York friends were pleased that we did not go to Rome, and one gentleman said: "You ought to go there in 1907 when there will be a Protestant Sunday School Convention in that city, the first time that such an event has occurred in the history of the world." As a delegate to that convention my motives in going to Rome could not be misinterpreted by even the most fanatical Jesuit. J. A. O'C.

Federation of Papal Societies.

Following the federation of the Roman Catholic societies for political purposes comes, very naturally, a similar scheme of the priests that includes bringing all the military societies under their control as agents, of course, of the Pope. A press despatch from Chicago, some time ago, said:

"Commanding officers of the Catholic Knights of America and of the Knights of St. John took the first step yesterday toward amalgamating all Catholic military orders in the country under the general name of Catholic Military Federation of America. The federation was organized by a committee from each order at a secret meeting held here."

Officers and an executive committee for the new federation were elected, headed by Dr. Hubert Stratton, of Chicago, as president.

The federation represents a membership of 30,000 men, 20,000 of whom were members of the Knights of St. John, and the remainder members of the Catholic Knights of America."

From a southern State a subscriber writes: "I prize your Magazine very highly. I can find more information in it regarding the Roman Catholic Church than in any other literature that comes to me. I. T. S."

PROTESTANT ENGLAND AT ROME'S FOOTSTOOL.

BY CHARLES WHITLEY MULLIN, BROOKLYN, N. Y.

THE June issue of the *Protestant Observer*, London, England, contains an article by the editor, Mr. Walter Walsh, calling attention to an "address on Christian Unity," signed by the official heads of practically all of the nominally Protestant denominations in Great Britain, from the Archbishop of Canterbury to the President of the Primitive Methodist Conference, and asserting that "Our Lord Jesus Christ meant us to be one in Christian fellowship." This letter was sent to the Roman Catholic Archbishop of Westminster, with a request that he sign it, which, however, he refused to do. To quote from Mr. Walsh's comment on this address, "the very fact that he (the Roman Archbishop) was asked implies that in the opinion of its promoters our Saviour 'meant us,' as Protestants, to be 'in visible fellowship' with the Church of Rome as well as with each other. This I deny. On the contrary, I agree with that learned High Churchman, the late Bishop Christopher Wordsworth, of Lincoln (together with a great host of Protestant writers), that the will of God is, not that we shall be in visible fellowship with Rome, but that all Christians should at once forsake her, as they would a sinking ship hopelessly doomed to destruction. God's command is not 'visible fellowship' with Rome, but total separation from her. 'Come out of her, My people.'"

Mr. Walsh's comments, given above, while perfectly just as far as they go, do not set forth the extreme gravity of the situation indicated by the incident to which they

refer. Taken in conjunction with other recent events (such as the perversion to Romanism, with the King's approval, of a princess of the royal blood, etc.) that incident may fairly be accepted as marking a crisis in the history of the English Church and nation, the significance of which, to the mind of any loyal Protestant Christian, is simply appalling. In a word, it means that we are now brought within measurable distance of the downfall of the Protestant religion and the restoration of Popery in the country which, for several centuries past, has been considered, the world over, the strongest Protestant nation on earth. Truly this "address" indicates a prevailing state of religious sentiment in England which might make our forefathers of Reformation times turn in their graves. It may well be asked would even the fires of persecution, which the nation passed through in the sixteenth and seventeenth centuries, suffice to arrest her in her downward career? Jehovah, indeed, has no special covenant with Great Britain, as He has with the Jewish race, and the last state of that nation which apostatizes from His Truth, after such a history as England has had, will surely be worse than the first. Taking a general survey of the state of things in Church and State, there can hardly be a doubt that such an apostasy is an imminent fact in England; nor would it be easy to exaggerate the culpability of those responsible for this latest attempt at a rapprochement between the Protestant and Romish communions. This I do say, that every man of them,

who realized the nature of the step he was taking, ought to be impeached as a traitor to his country and his God. That the popish Archbishop, figuratively speaking, kicked them and their appeal out of his presence was only what they richly deserved—this, too, from a "dignitary" whose official existence they committed an illegal act in recognizing—how much more then do they merit the scorn and condemnation of every patriotic Christian Englishman! The only qualifying feature of this latest disgraceful, God-dishonoring and humiliating proceeding lies in the fact, for such I presume it is, that its promoters belong exclusively, or nearly so, to the clerical order, and that in this particular case they may have misrepresented the great body of their countrymen. Be that as it may, there is only too much reason to fear that the attitude of the public generally in regard to this all-important controversy is, unhappily, one of comparative indifference, and herein lies the great peril of the Church of our own times. If Englishmen and Americans generally (for surely both are equally interested) would but arouse themselves to a sense of their individual responsibility in this matter all might yet be well. God grant that they may yet do so! Failing this, however, as surely as His word is true, He will visit for these beings, and he avenged on any nation which turns its back on Him and makes common cause with His and their own worst enemy.

"Vice is a monster of such hideous mien,
As to be hated needs but to be seen,
But seen too oft, familiar with its face,

We first endure, then pity, then embrace."

For "vice" might we not, as respects its main characteristics, substitute Papal Rome?

Mrs. Frank Rogers Morse.

In the death of Mrs. Morse, widow of the Rev. Frank Rogers Morse, D.D., Calvary Baptist Church of this city, has lost from its membership an elect lady, a cultured Christian woman, who was honored in the church and greatly beloved by all of its members. Only a few years of life were given to her here after the departure of her husband to enter upon the life eternal. She was the worthy helpmeet of one of the best loved and most honored ministers of this city. Dr. Morse had been associated with Dr. MacArthur in Calvary Baptist Church for nearly twenty years, and they were truly brothers in affection and in the ministry of that great church.

At the funeral services of Mrs. Morse in Calvary Baptist Church in May, loving words of appreciation of her beautiful character and Christian testimony came from the hearts as well as the lips of the Rev. Drs. MacArthur, Hughes, and O'Connor. Like her great and good husband, Mrs. Morse was a warm admirer and good friend of Christ's Mission and the work of this magazine. We shall miss her loving sympathy and her sweet, gentle presence which shed a radiance upon all who came within the circle of her influence. Dr. and Mrs. Morse will be among the dear friends we shall meet in heaven.

ROMAN DOCTRINE WRECKING OUR HOMES.

BY CHARLES EATON, COUNSELLOR-AT-LAW, WATERLOO, N. H.

THE disgrace, shame and misery cast upon innocent children by the marriage laws of Papal ecclesiastics ought to constrain them to abrogate their laws if they have human hearts. In 1893 Edouard Delpit was married to Marie Cote by a Unitarian clergyman in Montreal. After seven years, in which three children were born to them, the father, claiming to be a Catholic, applied to the archbishop to nullify the marriage and the nullification was granted. The lady had done no wrong; she had been a loving wife and devoted mother. But thus her home was blasted and her heart crushed by this cruel papal blow; and her innocent children will carry to their graves the papal stigma of being the offspring of concubinage. The twain loved each other and at their union their vows each to the other were sincere. Love and vows constitute the reality of marriage, the ceremony of the clergyman or magistrate being chiefly a matter of form.

The papal formality in this case was not complied with—a priest did not marry them. This was the weighty reason why the holy ecclesiastic aided the husband to desert his wife, helped him to wreck his home and degrade his children; and made himself happy.

The vile decree of the Council of Trent, malodorous with the Papal tyranny of the sixteenth century, enables Bishop Delany, the high Roman ecclesiastic of this State, to inform the New Hampshire people that they "are not the judges" of

their rights. It also enables him to add papal luster and sacerdotal sanctity to his own name in the same Montreal manner if he will perpetrate a like infamous outrage upon a loving wife and helpless children in New Hampshire. Other ecclesiastical laws give bishops ample chance to smite happy homes in the holy name of religion.

Under the divorce laws made by the Catholics and non-Catholics of New Hampshire some physical deficiency defeating the ends of marriage or a fatal breach of marital duty must be proved in court by the applicant for dissolution. These laws are based on a deplorable status that has destroyed the sacred marriage bond before the court is allowed to declare the divorce; and the chief feature of this status is crime or infamous outrage—desertion, brutality, inebriety, imprisonment for murder, etc. The Catholic laymen and their non-Catholic fellow citizens have not blackened the statutes with a provision allowing a Concord Congregationalist a divorce because he was married to a Portsmouth Baptist or a Manchester Catholic by a pastor not of his denomination. Under our statutes an Episcopalian of Nashua cannot have his marriage annulled on the ground that his wife is an unbaptized lady from Dover, and then marry another lady in Keene and be divorced for the same reason; and try the game again on a Lebanon girl.

Though, in Bishop Delany's opinion, the New Hampshire people

The Converted Catholic.

"are not the judges" of their rights, they never have scandalized religion and themselves by enacting a law making void the marriage of a Protestant or Catholic clergyman—making it filthy concubinage; they never have imposed either civil or religious penalties on citizens for being married in March or April or any other month; but they have said, as the Bible does, Marry any month your conscience dictates, and you shall not be punished as a malefactor before your neighbors.

By interposing artificial, invalidating impediments to marriage—fifteen in number, including those of nature—the papal ecclesiastics enable a person to get a divorce—technically a nullification of the marriage—without proving a single wrong act known to our statutes or forbidden by American good morals! Under Bishop Delany's artificial impediments a marriage is void if one party is a priest, or nun, or unbaptized or the godparent of the other party's child—the other natural parent being dead—or the first, second or third cousin of the deceased wife or husband, of a consort entering marriage a second time. The priest, the nun, the spouse of the unbaptized party, the godparent and the cousins can have themselves released from their bonds on the ground of this naked artificial invalidity, though the other party is the purest and most affectionate consort in the annals of holy matrimony. And all this wicked wrecking of matrimony is by men who profess to maintain the indissolubility of marriage and boast that the Catholic Church never grants a divorce!

To the foregoing should be added

the marriages of Catholics by a magistrate and those like Cote's, by a Protestant clergyman, where the Trent decrees are in force. The Rev. James A. O'Connor, of New York, once a priest, now editor of *THE CONVERTED CATHOLIC*, has aided in the conversion of over one hundred priests to Protestantism in the last twenty-five years. These converts have gone into business activities or into Protestant pastorates, and many of them, doubtless, have become husbands and fathers. Think of Bishop Delany pointing to these fathers, these genuine legitimate fathers, and slandering their wedlock as concubinage! In addition to these diriment impediments these ecclesiastics have a list of forbidding impediments, the effect of which is to condemn and nullify the marriage laws of the people and destroy our birthright of religious liberty. The Catholic who follows the dictates of his conscience and is married as President Lincoln and President Roosevelt were, is speedily made to feel the fire of sacerdotal scorn and the sting of papal maledictions that shatter family harmony and scatter the seeds of bitter enmity and relentless hate.

Flouting honor, good morals and the laws of the sovereign state, the papal ecclesiastics declare null and void a promise of marriage between a Catholic and non-Catholic unless made upon the condition that the non-Catholic becomes a Catholic or that a bishop's dispensation is obtained. Papal ecclesiasticism is a venomous parasite devouring the sacred vine of matrimony.

One hundred and thirty years of

wonderful progress in the American mind and heart are unchallenged witnesses that man without the lordship of a papal bishop can govern himself in all the departments of thought and action—marriage, education, morals and religion. Let us then not insult any honest citizen of the United States, not even a papal bishop, and much more a generous, honest Catholic layman, with the bigoted assertion that he is "not the judge" of his rights, that he is not competent to exercise the sovereignty bequeathed to him by John Stark and John Sullivan whose patriotism, sacrifices and valor have hallowed all the magnificent hills and lovely valleys of New Hampshire. "Ye know," Jesus said, "that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority over them. . . . But so it shall not be among you."

[Bishop De'any, to whom Counsellor Eaton refers, died last month. He was an active papal agent in establishing Rome rule in New England. If there were vigilant Protestants like Mr. Eaton in New Hampshire forty years ago, the Roman Church would not be so strong there as it is to-day.]

Helping Anxious Souls.

From one of our large cities comes this letter from an anxious soul:

Rev. James A. O'Connor,

My Dear Sir: For some time I have been contemplating entering the Roman Catholic Church, but many things have seemed to delay the step, and I am much concerned as to whether I am in the right.

Would you be willing and would it be possible for me to communicate with you about the matter? Having been a Catholic yourself, I feel that you will be able to direct me aright.

Hoping to hear from you and that you may be willing to help me, I am,
Very truly yours,

We have written to this inquiring soul, saying we shall be happy to render any service possible in such a case. Many Protestants who have considered well their course and taken counsel have been kept in the faith of their fathers by such instruction as we could give them. This is a very pleasing feature of our work. Some years ago a Protestant minister came to see us and told us he had made up his mind to enter the Roman Catholic Church. He had received instructions from the Jesuits and had consulted the Paulist Fathers, and he thought his salvation depended upon his union with the Church of Rome. We tried to show him that salvation depended rather upon union with God than with any particular church, and that in the Roman Church he would be dependent upon the priests for salvation, for they alone could give him absolution for his sins or open the gates of heaven for him. We read to him the form of absolution which declares that the priest personally can and does forgive sin. It is he who says: "Ego te absculo." The priest invokes the authority of our Lord Jesus Christ to forgive sins against the discipline of the Church—"excommunication, interdict, and suspension;" but he takes upon himself to forgive sin against Almighty God. This explanation was a surprise to the minister. He said the Jesuits had led him to believe that the priest was only acting as agent in the matter, declaring what God had sanctioned. But we explained to him that it was a personal matter with the priest; he had power to forgive sin. This the Church teaches.

Further conversation on that line led the minister to see that he had been deceived, and he renounced all thought of becoming a Roman Catholic.

GERALDINE DE LISLE; OR TRIED AND TRUE.**CHAPTER IV.**

(Continued.)

WHAT NORAH'S BIBLE DID FOR GERALDINE.

For a few moments a solemn silence reigned in the chamber of death, till Mr. Murray, turning to the survivors, said, "Blessed are the dead that die in the Lord! Let us kneel down and give thanks for her happy release from a world of sin and sorrow, and let us ask of God that when our time of departure shall come, we may, like that dear child, be ready to meet our Lord with joy." Then, in the midst of the sobs of all present, he offered up a heartfelt prayer.

When Geraldine had risen from her knees, she approached old Nelly, and pressing her hand, gently whispered a few kind words of sympathy, to which the aged widow responded with a tremulous, though fervent, "God bless you, darlint!"

Mr. Murray and she then left the cottage together. Taking out her purse, Geraldine placed its contents in his hand for the use of old Nelly, assuring him at the same time that her father would gladly contribute whatever should be necessary for funeral expenses, and to provide a suitable nurse in poor Norah's place. Mr. Murray warmly thanked her for her generosity to his aged parishioner, and assured her of the widow's gratitude for her kind thoughtfulness. He feared the aged woman would not require their services much longer; she seemed utterly crushed by the loss of her grandchild.

"Indeed it is no wonder," said Geraldine; "Norah was such a sweet girl, and so attentive to the poor old woman. Her departure was so happy, no one could wish her back again. I never was at a death-bed before, and always had a great horror of such a dreadful scene, but I see now how happily a real Christian can die, and may my last end be like hers."

"God grant it," ejaculated Mr. Murray fervently. "The Lord Jesus was her Saviour and Friend, and such He can, and will, be to you, if you put your whole trust in Him, as Norah O'Brien did."

"I know He is the *only* Saviour," replied Geraldine emphatically, "and that by faith in Him we are justified, and have peace with God." Then, seeing Mr. Murray's look of surprise, she continued, "I have learned that blessed truth, and many others, thank God, from the reading of this Book" (drawing the little Bible from its place of concealment), "which Mrs. O'Brien lent me the last day I visited her, and to-day I brought it back, intending to beg a further loan, as I cannot bear to part with it so soon. Of course, in her present deep affliction I could not speak to her about it, and hope I have not done wrong in keeping it a week or fortnight longer."

"I feel truly thankful to find that you have received such blessing from the study of God's Holy Word. May you find it more and more 'a lamp to your feet, and a light to your path.' I am very happy to tell you that there is no necessity for your returning it to old Nelly. The dear child to whom

it belonged needs it no more, and you may regard it as her dying bequest. I wish you could have seen the joy with which she told me of its loan to you by her grandmother, and heard her fervent supplications that it might be a blessing to your soul. Last night she expressed a most earnest wish that you would be induced to accept it, as a token of her gratitude for your kindness to her grandmother."

The eyes of Geraldine became suffused with tears. "Dear little girl! God has indeed answered her prayers. I most gratefully accept her precious gift, and shall never part with it while life lasts. If, through God's grace, I meet her in the mansions above, I will joyfully thank her for the blessedness she has been the means of bringing to my soul."

"It will be, indeed, a happy meeting, for to a true Christian there can be no greater joy than that of being the instrument of adding another jewel to the Saviour's crown." He paused, then added, with some hesitation, "My young friend, though I would not—God forbid—willingly throw any damper upon your joy, yet excuse me for asking, Have you counted the cost of keeping and obeying the teaching of the Scriptures? Are you not aware that your church prohibits its use by the laity, and will, if possible, deprive you of it?"

A shade clouded the countenance of Geraldine. After a moment's hesitation, she replied:

"I have been so absorbed in the study of the Book, that I confess I have scarcely thought of the approval of Father Adrian in the matter. I had always thought that the missal contained all that was necessary for my salvation. If I ever heard any mention of the Bible (which was indeed *very* seldom), I was under the impression that it was some abstruse volume of divinity, which none but the learned could understand. It was my visit to Mrs. O'Brien which first opened my eyes to the erroneousness of that opinion. When she told me of its prohibition by the priest, I must confess my curiosity was greatly excited. When I studied its contents, these feelings were changed into deep earnestness, as I learned from its pages that the priest could really do nothing for me, but that every one must answer for himself to God. The discovery was terribly startling at first; but, thank God, as I read further, I found that in the Lord Jesus there was plenteous redemption, and that, being justified by Him, I could have peace with God."

"Hold fast that precious faith, Miss De Lisle," replied Mr. Murray warmly; "and may the Holy Spirit keep you faithful to the end. It is as true now as in apostolic times, that 'the offence of he cross is not ceased,' and nothing but Divine help will enable you to bear the fiery trial, which in all probability will be your portion, in some way or other. For your comfort, remember that God is faithful to His promise, that He will not suffer us to be tempted above what we are able to bear. Your Redeemer is infinitely stronger than the enemy, and through His aid you will be 'more than conqueror.' The Good Shepherd Who laid down His life for His sheep, has pledged His word that they shall never perish, neither shall any pluck them out of His hand."

"Will you pray for me," asked Geraldine earnestly, "that my faith fail not in the hour of trial? I am afraid my mother will be dreadfully angry with me, she is so devoted to her religion, and has such a hatred of heresy. I am sure Father Adrian will try to persuade me to give up my Bible; but then, thank God, my dear father is so kind and good, and has always been so liberal in his views, that I am sure he will not allow them to be too hard upon me; and who knows," added she, as a gleam of hope lighted up her features, "but I may be able to convince him of the truth, having my own Bible, and no one at present to interrupt us in our studies."

"God grant that you may succeed," exclaimed the worthy minister fervently. "I have long respected Sir Herbert as a most generous and amiable man, and have always deeply regretted that he was not a partaker of 'our precious faith.' My dear wife will, I know, join with me in fervent prayer for you. I wish you knew her, and could receive her loving sympathy. Be assured, if at any time you need it, she would take you to her heart with a mother's affection. You know we lost a dear child just about your age, and one whom you resemble in many respects." Looking at his watch, and remarking the lateness of the hour, he reluctantly bade his young companion a kind farewell.

(To be Continued.)

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Various Notes.

THE CONVERTED CATHOLIC has met with a good measure of success—its continued existence for twenty-three years is evidence of that—but its circulation is not as large as it should be and the subscribers do not remit the small sum required for the publication as promptly as they should. So far this year nearly one-half of the subscribers have omitted to send a renewal, though the Magazine was never better or more interesting than it is now. It is not right, it is not fair that the burden of carrying the publication without the renewal of subscriptions should be thrown upon fifty per cent. of its readers. Many religious publications make the dull season of summer very lively and very hot

for their delinquent subscribers by sending them importunate calls for the renewals of subscriptions and even dunning them with circulars. THE CONVERTED CATHOLIC does not resort to such means of prolonging its existence. It only asks that its readers will do their part in sustaining the Magazine and we shall do ours in making it useful and interesting to them.

Rome's Double Doctrine.

We continue to receive orders for the Baroness von Zedtwitz's book, "The Double Doctrine of the Church of Rome." The price is only 35 cents and 5 cents postage. Three copies will be sent for one dollar and 12 cents postage. Owing to the sharp dealing of the publishers there is no help for Christ's Mission in sending the book from this office.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

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